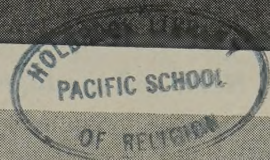


The Alliance Weekly

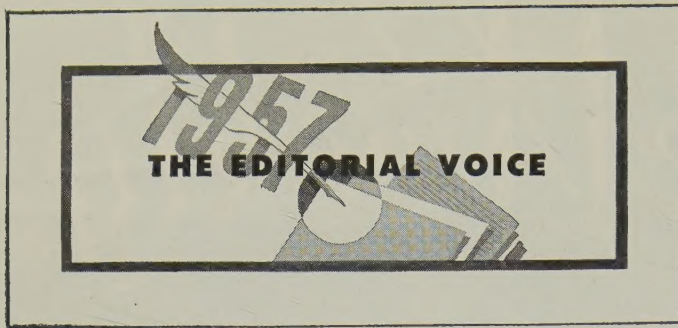
OCTOBER 2, 1957



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A CONGREGATION OF FAITHFUL MEN . . . By A. W. Tozer



THE ART OF DOING GOOD UNOBTRUSIVELY

2. *The Left Hand and the Right*

In searching the Holy Scriptures two facts need to be faced squarely: One is that in the body of revealed truth there are no real contradictions; the other, that contradictions *do* sometimes appear to be present.

To admit contradictions is to deny the infallibility of the Word; to deny that they *seem* to be there is to be unrealistic and put ourselves at the mercy of our enemies.

In our Lord's teachings concerning good works, for instance, it is easy to find apparent inconsistencies. In Matthew 5:16 He says plainly, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The words "that they may see" can only mean that it is His purpose to exhibit the righteous lives of His people before the unrighteous world, and the words "and glorify your Father which is in heaven" tells us why He wants thus to exhibit them. It is that He may provide an example of godliness which will exercise strong moral influence upon persons who would otherwise not be affected.

That much is easy. The apparent contradiction comes further on when He says, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:1, 3).

Here our Lord appears, but only appears, to cancel out His instructions given a few moments before. bluntly, it would seem that in one place He says "Let" and in the other "Let not." Christ being the incarnation of truth cannot utter contradictions. There must be an explanation which will preserve the organic unity of His teachings and reconcile the two passages. I believe there is.

In one place our Lord speaks of moral conduct, and says in effect, "Go out into the world and live lives so pure and good that your fellow men cannot but see; and when they see they will glorify God who has given such moral power unto men." In the other He says, "Do not make a show of your kind acts. When you help your neighbor, when you minister to the poor, be sure your motive is right. See that your motive is to glorify God and not to earn a cheap reputation as a 'philanthropist' or a 'heavy giver.' Seek not to be known for

your generosity, for there lies a snare, and you must by all means avoid it."

From the Scriptures quoted and from countless others we gather truths which may be condensed into this admonition: "Live a pure, righteous life and do not hide it from the world. As much as lies in you, do good to all men, but do it unobtrusively so as not to draw attention to yourself nor bring embarrassment to the one you help."

Unquestionably we are here to do good, but good that is done ostentatiously destroys itself in the doing. Kind acts are fragile things and must be handled carefully if they are not to become unkind and actually injure the one for whom they are performed.

It is possible to donate a large sum of money and lay down terms for its use so dictatorial as to destroy what might otherwise have been a virtuous act. Almost everyone has at some time been amused or disgusted by the well-heeled extrovert who swept up the dinner check with such a satisfied air as made his guests feel under obligation. But over against this I know men who habitually do favors in such a manner as to leave the impression that they and not the recipient are being favored. This is a fine and beautiful art, and one that does not come easily.

The Christian who would have his good works accepted by his Lord will be careful not to tell them abroad, and certainly he will be careful not to boast of them. And we must remember that the neat little disclaimer we hear so often, "I say this to the glory to God," does not change the moral quality of the words that follow. Boasting is boasting, no matter how we dress it.

Again, I have observed how certain moneyed laymen use their generous donations as a kind of gentle blackmail to enable them to retain control of church affairs. And we all know the preacher who allows himself to get so far under obligation to certain of his rich parishoners that he has no independence left. He is their man—bought and paid for, and in their company he dare never again speak all the truth.

It is a spiritual grace to help people without putting them under obligation, without humiliating them and without establishing a superior-inferior relationship. It is an art that can do good casually instead of formally or, as the teen-agers say, "making a production out of it."

The world has a saying that if you want to lose a friend, do him a favor. Without doubt this saying is the crystallization of many and bitter experiences in the give and take of human relations.

But could the fault be all on one side? Maybe when we did our friend a favor we adopted a patronizing attitude that struck at his self-respect and stung him to the quick.

Surely of all people we Christians should best know how to receive favors without servility and do good without arrogance. Our Lord was a master of this art; we can learn from Him.

HEROD, a man forsaken

"That fox," Christ called him, and He who spoke tenderly to the woman of Samaria (and was she not a sinner also?) refused to deal further with him

CHRIST deals with men as men. In the case of Herod the Tetrarch of Galilee, Christ crystallized the whole lesson of his life when He said to His disciples: "Beware . . . of the leaven of Herod" (Mark 8: 15).

It can be said with truth that there is not another occasion in the whole ministry of Christ when He singled out one man and told others to beware of his example. And the fact that this incident stands alone in this respect emphasizes its significance. For Christ's warnings are as significant as His invitations. Therefore, as we consider some of Herod's outstanding characteristics let us bear in mind that this is a summary of the whole lesson which Christ would teach us: "Beware of the leaven of Herod."

Leaven is the symbol, not only of corruption itself, but of that which communicates corruption when it comes into contact with other substances. Christ was saying, in effect, beware the binding and deteriorating materialism which was the root of this man's downfall. Beware of making the choice which he made, between the unholy and impure and the righteous and pure.

In every age men incur the same peril and danger as did Herod. They are tempted to live for the material things of life, a temptation which is always insistent and strong. Christ deals with each one of us as we really are in His sight. "All things are naked and opened unto the eyes of him with whom we have to do." Christ utterly disregards anything that is merely adventitious and accidental. He strips men of all their

trappings. He dealt with Herod not as a king but as a man.

The story of Herod's life is soon told. He was the son of Herod called "the Great." He was consul for the Romans in the little consulate of Galilee. The New Testament gives only glimpses of him. He was obviously ambitious and a man of weak character. He had openly allied himself with the Sadducean teachers of his day yet he was, in reality, a religious trifier. He was a man who, with all the strength of his prejudices on the side of the Sadducean doctrines, trifled with the realities of religion, with morality, with goodness, with truth and with God.

Until he had made an unholy alliance with his brother Philip's wife he probably had been just an ordinary man of the world, a man who could mix with his fellows on terms of equality because of his sense of honor. When his great temptation came the hour found him out. The tree in which the hidden, deteriorating rot is going on is the tree which will be leveled to the ground by the winter gale. Until that time Herod was able to lift up his head, but from that time onward he ought to have hung his head in shame, for men knew what he was. After his great sin, grace came to him in three opportunities and each of them led, directly or indirectly, to Jesus Christ.

First, God spoke to Herod through the faithful testimony of John the Baptist, a man filled with the Holy Ghost, the forerunner of the Messiah. He alone had the courage to stand before Herod the king and, with

By J. STUART HOLDEN

an unshaking finger, point to him and say: "It is not lawful for thee to have thy brother's wife." But, in spite of this, Herod heard John gladly. He realized there were many things in his outward conduct which needed to be adjusted. But the one thing which might have helped him both for time and eternity was to have made an utter and ruthless end of that unholy alliance.

Yes, he heard John gladly. He approved of much that John said, but that was no substitute for obedience. That is the real cause of John's subsequent imprisonment. It was Herodias who sought the life of John the Baptist and Herod sought to protect him. His partial reform, however, in the hour of this great opportunity of grace was only the prelude to deeper sin. The faithful testimony of John ended in his being murdered. After the music, the dance, the promise, came the gloating satisfaction of that unholy woman, Herodias.

Later Herod expressed a desire to see Jesus. But Jesus avoided him. "He took them [His disciples], and went aside privately into a desert place." That is the only record in the whole of Christ's life where He deliberately avoided a man. He withdrew into the desert in order that Herod might not have his desire granted. Christ slighted him. Yet Christ had compassion on others who were guilty of the same sin as Herod. Think of the time when He sat by the well and, to the amazement of His disciples, talked with

a woman who was as guilty as Herod. But Herod trifled with moral verities; he was unconcerned and unrepentant about his sin. Christ could do no other than avoid him.

The second of the great opportunities of grace came to him in his own household. There was a woman, by name Joanna, one of the band of honorable women who followed Jesus and ministered to Him of their substance. And there also was Herod's foster brother, Manaen, who was not only a follower of Christ but a teacher and a preacher. Through them, doubtless, Herod learned anew of Christ's work and ministry. He had outraged his conscience, but had not finally strangled it.

Again Herod expressed a desire to see Christ. Notice how his awakened conscience asserted itself to the overthrow of his Sadducean doctrines. He had professed not to believe in the resurrection of the dead, and yet he said: "This is John the Baptist . . . risen from the dead." There are people who, when they are brought into a place of moral danger and fear, are quite prepared to let their doctrines go. Under the stress of his emotion he admitted his sin and took responsibility for it. "I had John beheaded and now he is living again!" He proposed to see Christ and, as Luke

tells us, to kill Him. "I have silenced the voice of John. I will do the same to this Man also. Then my conscience will be at rest. Then I can enjoy life."

How did Christ deal with him? Jesus was told that Herod was seeking for Him. The reply scarcely sounds like the words of Jesus, and yet they are. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures . . ." "That fox!" If anyone ever spoke to the most degraded and fallen of men as those who were made in the image of God, it was the Lord Jesus Himself. Compare this word of Jesus to Herod with the words of tenderness which He spoke to the woman of Samaria who was guilty of the same kind of sin. How deep His aversion for the man who knows to do right but will not do it. "Go and tell that fox," He said. "That man whose heart is sensual, whose nature has deteriorated so grievously. I have nothing more to say to him than that he is now left to his own sin and folly."

The third of the great opportunities of grace came to Herod unsought. Pilate saw a loophole of escape for himself and sent Christ to Herod. They confronted each other for the first time. Herod's mind had become so utterly reprobate that all he saw in Jesus was an itinerant wonder-worker, and he hoped that He would perform some miracles for his amusement. He questioned Christ, and his questions revealed that he had lost all capacity for holiness. His mind had become so perverted that the Son of God found nothing in it to which He might appeal. How did Christ answer his questions? By silence.

Contrast this meeting with Christ's readiness of speech toward men and women of all kinds. Herod's case shows the possibility of sin working unhindered in a man's heart until Christ can have nothing to say to him. His insincerity rendered him no longer able to apprehend the meaning of salvation and sanctification. What does it mean? Remember Christ's own word to His disciples. "Give not that which is holy unto dogs, neither cast ye your pearls before swine." Christ was silent, not because of Herod's sin, for Christ has never yet been silent

Today

*So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?*

*Out of Eternity
This new day was born;
Into Eternity,
At night, will return.*

*Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.*

*Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?*

—THOMAS CARLYLE.



to sinful men and women. He was silent because of this man's utter unworthiness and insincerity. He was silent because there was nothing in Herod to which He could appeal. One word of confession, even at that late hour, would have meant all the difference to him. Christ is always ready to answer real confession of sin with the word of pardon and forgiveness. If only at that late hour Herod had uttered one word of repentance, how different things might have been! But the word was never spoken and the blessing never came.

What was the end of Herod? It is said that the woman for whom he risked and lost everything became his ultimate ruin and he ended his life in exile and banishment. Sir Henry Drummond used to tell how he once saw an eagle which had fastened its talons into the carcass of a sheep which had become frozen to the ice on a river. This bird had for some time been gorging itself upon the meat and its claws had become frozen to it. Then the ice broke into huge blocks which were swiftly carried down the rapids. The bird, realizing its danger, tried to free itself but could not. And Sir Henry Drummond said that the screams of the eagle haunted him as the current bore away the block of ice to which the bird was fastened and plunged it to its death.

Remember, any sin to which you cling, unless it is confessed and put away, will be your ruin. "Beware . . . of the leaven of Herod." ♦ ♦ ♦

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Those Amazing Methodists

3. A Congregation of Faithful Men

By A. W. TOZER

BOOKS of discipline and articles of religion are commonly considered to be among the dullest and driest of all earthly things.

A country lane in mid-August after a two-months' drought is a mossy creek by comparison with such books, so runs the popular legend. They hold the desiccated remains of ideas long dead and, should the reverent man chance to find himself among the flaky headlines of some such ancient volume, he would be wise to bow his head respectfully and tiptoe slowly but determinedly out of the place in search of light, moisture and fresh

When a boy tramps on a puff ball everybody knows it is the ball and not the boy that gives off the cloud of dust; but when modern Christians find a book of discipline dusty they are not so clear just where the dust is coming from; and for our soul's sake we had better be careful before we decide. Perhaps we are dead, and not the book after all.

Anyway, those early Methodists were expected to buy and study the book of discipline prepared by their leaders. "We deem it our duty and privilege most earnestly to recommend to you, as members of our church, our *Form of Discipline*," wrote those leaders. "We wish to commend this little publication in the use of every Methodist; and therefore so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed Church in the world. Far from wishing you to be ignorant of our doctrines, or any part of our discipline, we desire you to read, learn, and inwardly digest, the whole."

The book referred to was a pocket-sized volume of about two hundred pages crammed full of doctrine, which was apparently little more than a restatement of the faith of most Christians, and of rules for the maintenance and direction of the Methodist Societies, which last bears the unmistakable print of the mind and heart of John Wesley.

The celebrated Dr. Samuel Johnson said he considered John Wesley to be the purest example of elevated moral happiness that he had ever known. His happiness sprang out of his communion with Christ and from the utter freedom that communion brought. He preached continually of mercy and grace and deliverance from moral bondage, while Charles sang of it with a rapture bordering on ecstasy. Yet these two men taught and practiced a rigorous self-discipline which, had they been ignorant of evangelical grace, would have led straight to the severest asceticism.

A burden is heavy or light, depending not upon its weight but upon whether it is carried by a free

man or a slave. No load is irksome that is voluntarily assumed. It is compulsion that destroys. Had the Wesleys taught discipline as a price to be paid for forgiveness and justification, they would have missed both justification and forgiveness, and they could not have been happy men. Because they took deliverance as a gift they could carry their self-imposed load and be happy men; happy in their freedom. Wordsworth knew this secret when he wrote of Milton:

*"Thy soul was like a Star, and dwelt apart;
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic,
free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."*

Protestant Christians today recoil from discipline as from hair shirts and spike beds; and this they do not because they are free but because they are in bondage. They know enough about grace as a theory

Nothing happens on earth which God has not willed. It is He who does all, who rules all, who gives to each thing all that it has. In making the universe, His wisdom has measured and weighed to the last atom. It is He who every moment produces and renews the breath of life which animates us. It is He who has counted our days, who holds in His powerful hands the keys of the tomb, to open or to close it. A little more or a little less of life are differences which disappear in the presence of His eternity. What does it matter if this frail vessel, this body of clay, should be broken and reduced to ashes a little sooner or a little later?—FÉNELON.

to understand that God does not require us to save our souls by punishing our bodies; but not having received free grace as an emancipating agent within their own hearts, they are not free; and because they are not free they flee from the very thought of discipline.

The Methodists were a free people, and being free they could see the value of rules and "methods" in the individual life and in the spiritual community. And since the majority of these rules were actually taken from the New Testament and were understood to be the very commandments of Christ for His redeemed people, the Methodists bowed their necks to the easy yoke and brought their lives under the direction of those over them in the Lord.

All this, of course, conformed to their philosophy of the church. They laid much stress on the local assembly, or "society," and sought by every means to make each society a spiritual microcosm, containing in itself the very qualities that are found in full perfection in the Holy Church throughout all the world and in heaven above.

Article XIII in the old book of discipline condenses a world of truth into these few words: "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, the sacraments duly administered, according to Christ's ordinance, in all those

things that of necessity are requisite to the same."

"A congregation of faithful men," as was made abundantly plain at all times and in all places in those early days, was composed of persons who had fled from the wrath to come and had taken refuge in the atonement in Jesus' blood. Such men and women were expected to live in accord with their profession; they were indeed *required* to do so if they wanted to remain in fellowship with the Christian group. And there was nothing vague about it all. The Scriptures were plain and if there was any doubt about anything a preacher or class leader would be glad to expound the text and make the application.

The candor and downrightness of John Wesley's methods is illustrated by these entries in his journal:

"On Wednesday, November 25th, the Stewards met at St. Ives, from the western part of Cornwall. The next day I began examining the Society; but I was soon obliged to stop short. I found an accursed thing about them: well nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any more, till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away or they would see my face no more.

"Friday 27. They severally promised to do so; so I trust this plague is stayed." (*More next week.*)

Christian Emulation

By GEORGE MATHESON

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 COR. 14:12).

"Seek to excel." What a strange precept for a gospel of love! Is not the wish to excel a very bad thing? Is it not the root of most of the evil in the world? Is it not the cause of jarings and jealousies and jostlings? Does it not raise heartburnings different from those of the disciples on the road to Emmaus?

Yes; but look at the passage again. Look at the reason given for the precept: "Forasmuch as ye are zealous of *spiritual* gifts." Paul says if they had been zealous for material gifts he would have given very different advice. To excel in a material gift means to excel others. The possession of outward fame depends on your superiority; the beauty of a particular type of face lies in its rarity. But to excel in spiritual gifts is not to excel others; it is to surpass our former selves. The value of a spiritual gift depends on its diffusiveness—on the number of people that have it besides myself. Joy dies unless it is shared. Love breaks the heart unless it is reciprocated.

My soul, wouldst thou know whether thy gift is spiritual or temporal? Ask thyself the question, *Why* do I wish to excel in it? Is it that men may say, "He walketh among the golden candlesticks; he is the chief among ten thousand"? Then thy gift is temporal—a poor fragile, earthly thing.

But is it that thou mayst make others rich? Is it that thou mayst share with those around thee? Is it that thou mayst make thy brother glad? Is it that thy voice may cheer the toiling, that thy song may brighten the invalid, that thy reading may instruct the blind, that thy painted flower may gladden the infirm, that thy music may beguile a sister's hour of weariness, that thy poetry may kindle the aspiring of drooping souls? Then is thy gift spiritual, whatever it may be. If it is meant for "the edifying of the church" it is a gift of the Spirit of God.

The Thing My God Doth Hate

By CHARLES WESLEY

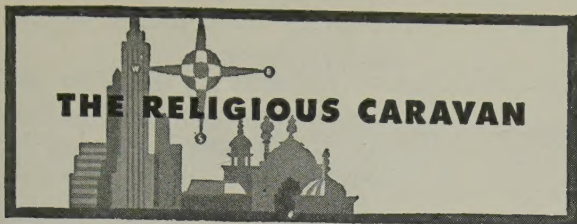
*The thing my God doth hate that I no more may do,
Thy creature, Lord, again create, and all my soul renew:*

*My soul shall then, like Thine, abhor the thing unclean,
And, sanctified by love divine, forever cease from sin.*

*That blessed law of Thine, Jesus to me impart;
The Spirit's law of life divine, O write it on my heart!*

*Implant it deep within, whence it may ne'er remove,
The law of liberty from sin, the perfect law of love.*

*Thy nature be my law, Thy spotless sanctity;
And sweetly every moment draw my happy soul to Thee.*



DAVID R. ENLOW, Editor

HOME

roduces new phonograph to spread Scriptures: The American Bible Society announced in New York that it had produced a small hand-turned phonograph called the finger-phono to play recorded Scripture readings. It said the machine will bring the Scriptures to "many thousands of illiterates, underprivileged and neglected groups throughout the world."

Presbyterians to publish study guide on schools: A study guide aimed at stimulating closer relations between church members and public schools is being published by the Presbyterian Board of Christian Education. The board said it will be used by study groups, adult church school classes, Wednesday evening groups, family night sessions, young adult groups, women's associations and pastors' units throughout the Presbyterian Church, U.S.A.

an Calvin, Reformed anniversary celebrations: Plans for marking the 400th anniversary of the founding of Calvin's Academy in Geneva and the 400th anniversary of the first synod of the Reformed Church are being approved by the executive committee of the World Presbyterian Alliance. Dr. Ralph Waldo Lloyd, president of Knoxville, Tenn., College, who is the Alliance's North American secretary, announced the plans. The Calvin Academy anniversary, he said, would be observed during the first week of June, 1959, and the anniversary of the Reformed Church's first synod in May of that year.

BROAD

dedicate American Episcopal church in Germany: A modernistic 250-seat American Episcopal church was dedicated in Frankfurt, Germany. It is the first permanent Episcopal house of worship built in Europe since World War II. The church will be used jointly by Episcopalians and members of the Church of England and the German Old Catholic Church. The three groups cooperated in financing it.

MISSIONS

Presbyterians transfer missions to Thais: The Presbyterian Church in the USA has ended 130 years of missionary activity in Thailand by turning over all its property to the Church of Christ in Thailand. Included in the transfer were churches, major medical establishments and agricultural training facilities. The sixty-nine Presbyterian missionaries in the country will become

fraternal workers under the direction of the Thai church. The Presbyterian Church will continue to contribute \$370,000 to the Thai church each year, the amount of the present missionary budget. This is the fifth time in recent years that the Presbyterian Church has turned over an entire mission field to the indigenous church.

Indian church takes responsibility: The United Church of Canada will this year transfer to the Trust Association of the United Church of Northern India more than two hundred buildings (churches, schools, colleges, hospitals and residences) which have been built in over eighty years of missionary service in India. The properties, located in various areas of the central part of India, are estimated to be worth more than \$2,000,000. In announcing this action, Dr. D. H. Gallagher, secretary of the United Church's Board of Overseas Missions, said, "It has been our constant policy to train local church leaders with the hope that some day they would take over the mission work."

PEOPLE

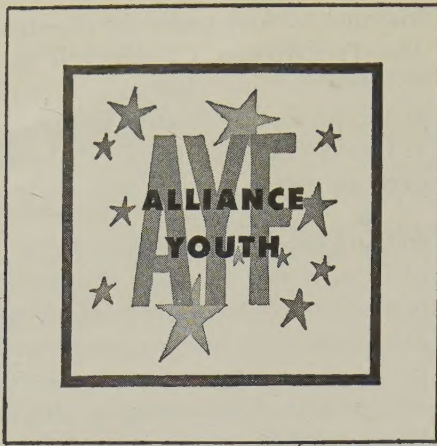
Seminarian heads Lutheran Student Association: Gordon W. Ward, Jr., a student at Philadelphia Theological Seminary, was elected president of the Lutheran Student Association of America at its annual council meeting in Northfield, Minn. He is a member of the United Lutheran Church in America. Donald Johnson, a senior at Lutheran Seminary, Saskatoon, Sask., Canada, was named vice-president.

Munn heads fellowship of Christian athletes: Clarence (Biggie) Munn, athletic director at Michigan State University, was elected president of the Fellowship of Christian Athletes at its second annual conference in Estes Park, Colo. Elected directors were Mr. Munn; Dr. Louis H. Evans; Branch Rickey, veteran baseball executive; George Kell, third baseman with the Baltimore Orioles; G. Herbert McCracken, vice-president of *Scholastic Magazine*, and Ted Wieman, athletic director at the University of Denver.

PEOPLE SAY

Dr. Otto Dibelius, head of the Evangelical Church in Germany: "The good fight which we are called upon to fight is not tied up with earthly interest, be it that of a class, race, nation or any political system. The battle which we may fight and shall fight with all our might is the battle for the glorious liberty which God has granted to His children. Christians may be willing to obey totalitarian rulers in outward matters, but they will never surrender wherever man's conscience is involved. One must obey God rather than men."

Dr. William May, of the Smith College religion department: "Too many girls make a god out of mother, while too many fellows make a god out of the athletic field. We worship God or we worship something else. A man's idol is whatever he centers his life in, thinks about anxiously and consults most often."



WELDON B. BLACKFORD, Editor

AYF Doorstep Campaign

Jesus said in the parable of the Great Supper, "Go out into the highways and hedges, and compel them to come in, that *my house may be filled*" (Luke 14:23).

These words were never more meaningful than today. Every house of the Lord ought to be filled, and every servant of Christ ought to make it his business to help fulfill this command. Jesus' method for accomplishing this work is clearly suggested in the words of this text. The command is to go—not sit!

October is the month of the AYF Doorstep Campaign. This is the time for every AYF throughout the United States, Canada, Puerto Rico and Mexico to rally their forces in a door-to-door visitation program throughout their community. There are yet countless thousands who have not felt the compelling influence of a neighborly, Christian invitation to the Lord's house. This is the opportunity for AYFers to demonstrate their sincere and prayerful interest in the youth of their community. It is too easy to fall into the rut of making the regular announcement: "AYF at six-thirty tonight," and then sit back to wonder who will be out to the meeting. This is the month to "go out" with the compelling invitation to the homes of our neighborhoods and the youth of these homes.

The Doorstep Campaign has been planned to keep in step with the Sunday School Emphasis Program for the month of October. Many of our Sunday schools organize a

churchwide visitation program for the month. The AYF Doorstep Campaign may also be planned separately.

A united visitation program should be a special project at least once a year in the local AYF. This should not take the place of the year-round personal contact by the AYF. Many groups have not as yet engaged in this type of program. It may be your first experience, and the Doorstep Campaign will help you get started.

Our travels throughout the country have brought us into contact with some very fine AYF visitation programs in our churches. One church experienced such success in their visitation program that the church had a difficult time keeping up with the follow-up program of the many good contacts made by their AYFers.

Door-to-door visitation is often an unpopular ministry. There are many other forms of Christian service which are more attractive, yet I believe there is none more rewarding.

The dread of making a new contact, the fear of what to say, the departure from our busy daily routine which requires going out of our way to reach people, the time and energy it takes—all make it an unpopular and difficult ministry. Everyone will agree that it is important, yet only a few respond.

This kind of ministry will do something for your AYF. It will get your mind off yourselves and out to others. This is good, for our greatest difficulty is in becoming

self-centered. It will bring new experiences into your fellowship, and new life through new additions to your fellowship.

This kind of ministry will do something for the AYFers personally. It will give a burden for the salvation of souls, a prayerful view of the world, a more serious attitude and a spiritual disposition. It will strengthen your daily prayer life and Bible study habits. You cannot be the same after a visitation program if it is organized prayerfully and carried out purposefully.

The great evangelist J. W. Chapman once exhorted young people: "Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life; make the most of it."

To Help You

The National Youth Office has prepared a twelve-page release which is available to all churches without cost upon request. This release will give the local AYF suggestions for organizing the AYF as a unit in the church-wide visitation program. It also includes a complete description of the Doorstep Campaign program, prepared by the National Youth Office. You may receive this material by writing the National Youth Office, 260 West 44th Street, New York 36, New York.

AYF Guide

Bible Reading Plan for School Days

OCTOBER 7-11

Monday Genesis 2
Tuesday Psalm 2
Wednesday Luke 1:5-25
Thursday Psalm 47
Friday Acts 2:1-24



W. W. CONLEY

Jahja Wilson, shown with his wife and son, Paulus, is the worker at Batu Madjang

A Church Is Established

By REV. W. W. CONLEY

Indonesia

ON my last visit to Batu Madjang (THE ALLIANCE WEEKLY, November 14, 1956) I was glad to see the large number of new converts and enjoyed fellowship with them, rejoicing together in God's grace. Before returning to the United States for furlough I wanted to go there again.

The pastor, Jahja Wilson, was with us in Melak at the time. Less than a month before the Lord had blessed his home with a little boy, Paulus. While his wife and baby remained downstream he would go with me. Possibly Jahja wished to go when I did because he had misgivings as to the church's willingness to assume the support for him and his family.

Many obstacles stood in the way. Both my wife and I had been ill. We were tempted to consider this trip too great an undertaking. Then without warning my dugout canoe mysteriously began to leak. Local men of experience said the boat was infested with teredos, worms that bore into unpainted boats at the coast. They must have gotten into the prau a couple months before when we were downstream. This

prau's wood was extremely hard and resistant to all normal ravages of insects, but apparently it proved a tasty dish for the shipworms. In one night it would almost fill with water, and since the wood was heavier than water, it could easily sink.

Eager to get back to Batu Madjang, Jahja suggested that we put the boat on land and he would work on it. He worked five days, plugging holes with wood and local resin dissolved in kerosene, applying tar and pieces of galvanized iron. He kept a fire burning under the hull to dry it out and kill the teredos, but the fire got too hot and the hull split, making a crack about three feet long and half an inch wide down the middle. It appeared to be a hopeless task.

However, we set the day for departure and sent thirty gallons of fuel to the end of the merchant boat line. We carried another forty gallons. We did not take the electric light plant and projector, for there was no assurance the prau would not sink at any minute if the calking failed.

The night before we left the

baggage for the whole family was ready. Then Mickey came down with whooping cough. Many small babies in nearby villages had died with this disease. It would not be fair to expose the children in Batu Madjang. Therefore, we decided against the family going. Our party consisted of Jahja, Rev. Barnabas Sunan, the district chairman, and myself.

The afternoon of our first day the river began rising very rapidly, and men in Long Iram where we spent the night advised against proceeding. The current was already extremely swift, and further upstream were some tricky whirlpools. Not until the second night did the water begin to drop. Although the current was still swift and the river carried masses of driftwood, debris, even whole trees, we started again. The further we went the better was the condition of the river. Late in the afternoon we turned into the small Alan River and within five minutes were in front of the village.

The congregation was gathered in the longhouse and we heard them singing with evident joy and enthusiasm. Some of the elders of the church ran to greet us and soon we climbed into the longhouse. Immediately I noticed Pa'Lendjau, the village chief, in the group. He had not yet believed when Jahja came downstream a couple of months earlier. There were many more new faces in the happy group. What a joy to hear how these people, 95 per cent of them illiterate, have so faithfully gathered twice every Sunday for worship, even without their pastor present.

The week we stayed in the village was the high point in this term of service. God graciously poured out blessing upon blessing. His power and might were revealed for all to see. Twice we saw the Lord raise up believers from what seemed to be their deathbeds. One of these was Sinen Bira, who after giving birth to a baby boy was seriously ill with fever. Within two days she was up and sitting on the longhouse veranda, gaining strength daily. The fourth day she was able to hold the baby for a dedication service.

Awing, a lovely young girl, was seized with convulsions just before

service one evening. Her unbelieving father said he surrendered her into our hands. He then walked away, apparently thinking his eldest child was beyond hope. Half the time Awing was unconscious, the rest of the time she was in strange paroxysms and pain. But about ten o'clock she began to perspire and suddenly became rational and free from pain. She was able to sit up and watch and listen as we began to teach from a picture roll on the life of Christ. The next day Awing seemed perfectly normal again.

The unbelievers in Batu Madjang have already started to build a new longhouse a short distance away. They feel the Christians have ruined the atmosphere for their spirit-worship and fear they will lose more of their ranks to the believers who keep witnessing faithfully. It was interesting to note that this year, for the first time, the annual *mengayau* (head-hunting) ceremonial performance (THE ALLIANCE WEEKLY, July 27, 1955) was not conducted. There simply are not enough unsaved leaders left!

We baptized twenty more believers, bringing the total in Batu Madjang to about sixty-five. Counting children there is a Christian community of over 150 persons, more than half the village. Even some of the unbelievers attended a wedding ceremony performed ably by Brother Sunan. On the last Sunday we spent there, Sunan conducted the second Communion service held in Batu Madjang. How glorious to consider that meeting in the air that will take place when all these blessed brethren will be together with the Head of the Church, our wonderful Lord Jesus Christ.

We purposely waited several days after arriving before calling a meeting of the men to discuss the business of self-support. When we met for this purpose, it was a joy and satisfaction to watch Sunan lead the deliberations and steer a good course through the many excuses and objections raised. Not that there was resentment or bitterness; far from it. The believers simply thought they weren't ready to assume self-support. However, as Sunan pointed out, they had more potential for providing for the needs of Jahja



W. W. CONLEY

Pa'Lendjau, recently converted Dyak chief

than Sunan's own church for their pastor.

Actually the men had no real objections, and were waiting mainly to hear from Jahja. Finally he made a statement. If the church wanted him to come and be their spiritual leader, he was perfectly willing to trust God together with them for his support. The matter was settled. The church wanted only to hear that. They were willing to try. This willingness has been discouragingly lacking in some of the older churches of the district, some of which declare

Lerip and Adjat were married during Mr. Conley's visit to Batu Madjang, with a number of heathen attending the ceremony

W. W. CONLEY



they see no need for having a pastor if they have to support him and his family. Praise God for the faith and desire to follow God's program which is evidenced by the Christians in Batu Madjang.

This church may possibly be considered the first fruits of the Mission's program in East Kalimantan. We no longer give financial support to pastors of organized churches but we still subsidize national evangelists to work in pioneer, unevangelized areas. Some readers of the WEEKLY may recall that after I made an exploratory trip to Batu Madjang some three years ago I took a volunteer evangelist, Markus, and left him there, only to learn some months later that he had no heart for the work and left (THE ALLIANCE WEEKLY, July 13, 1955).

We thank God for the faithfulness of Jahja Wilson, sticking out the trying and difficult early months of his ministry in Batu Madjang when he was reviled and falsely accused to the government of all manner of things. Now Jahja has become proficient enough to preach in the local Kenjah Dyak language, although he is himself of the Benua Dyak tribe. His language, customs and mode of living are entirely different from the Kenjahs. His church loves him. They begged him repeatedly to hurry back with his wife and baby. They need and deserve your continued prayer interest for them and for the group of believers in this new church which has been established by the Holy Ghost. ♦ ♦ ♦



The Heart or the Liver

We love the Lord with the heart, but the Karré people of French Equatorial Africa love Him with the liver. The Conob Indians of Guatemala love Him with their stomachs, and the Marshall Islanders in the South Pacific love Him with their throats. But do all these different words—"heart," "liver," "stomach" or "throat"—make any difference in the meaning of love? Not in the least. The words may change, but the message is the same. It is for this reason that the message of the Scriptures can be communicated into all the different languages of earth. Though we may say, "I press toward the mark" (Phil. 3:14), and the Navajo Indians say, "I run with my mouth open," it is one and the same message which goes forth.

—AMERICAN BIBLE SOCIETY.

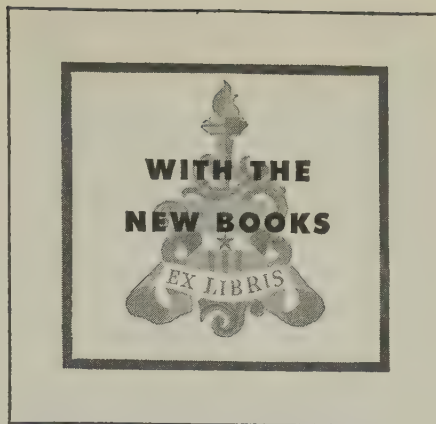
The Moment Before God, by Martin J. Heineken. Muhlenberg Press (1956), Philadelphia, Pa. 386 pages, \$5.95.

A little more than one hundred years have passed since Søren Kierkegaard, the "Danish Gaddy," stated the paradoxical nature of the Christian religion, and yet he is vastly more popular in our time than he ever was in his own. Yet the very term "popular" is a deadly insult to him. To popularize him is to misunderstand and vitiate his message in much the same way that the very purity of the Christian message has been misunderstood and vitiated. This is the message which Kierkegaard wished to restore to the church first, and then to the world at large. This book is an interpretation of Kierkegaard which organizes and clarifies his works.

Kierkegaard had a few simple ideas upon which he elaborated as a skillful musician may elaborate upon a simple theme. These simple yet profound ideas are: (1) the absolute otherness of God; (2) the absolute sinfulness of man; (3) the absolute necessity of repentance and faith on the part of man, the sinner. In our philosophic arguments for the existence of God we are often as guilty of idol-making and idol-worship as the pagan. The reason for this is that we think of God as merely quantitatively different from ourselves, instead of qualitatively different. God's utter "hiddenness" consists in His utmost transcendency, a hiddenness which only a monergistic self-disclosure on the part of God can bring about. Such a disclosure has been brought to pass through revelation—the revelation of God in Christ.

It is to this revelation that the attention of all men is directed. Kierkegaard's confession of the deity of Jesus is no mere lip service, but a thing of passionate, almost fierce avowal. For his thinker of Denmark the unequivocal witness of the New Testament is that Jesus is God; not a surrogate nor an inferior individual, but God walking among men, God dying on the cross. This is the meaning of revelation as far as Kierkegaard is concerned.

There are several areas in which Kierkegaard has been very frequently misinterpreted. These areas are the concept of the paradoxical, the concept of suffering and the idea of "truth as subjectivity." At first we are offended to hear the man talk as he does. To be a Christian means to have faith in the lowly Jesus, and to trust Him, and not to be offended at this lowliness. It means accepting Christ in the state of humility, and not in the state of glory" (p. 272). He does not call upon his reader in the name of the paradox to believe any unbelievable



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thing imaginable, but to believe that Jesus, scorned, spat upon and crucified is God (p. 34).

Another realm of great misapprehension is that of Kierkegaard's thought of suffering. Here he has been much maligned, even to the extent of being made to teach physical destruction for spiritual welfare. Nothing could be farther from the truth. The suffering of which he speaks is not any kind of self-punishment. It is not even outward, active persecution we may endure because we are Christians. Here is no advocate of "mournful Christianity." He even encourages the believer to engage in nonsinful types of pleasures. (A little understanding is needed here: we may not care for the types of pleasures he selects as illustrations.) What is the suffering? The redeemed saint will always remember that he is the sinner for whom Jesus was obliged to die. That guilt can only be covered by the forgiving grace of God lies at the bottom of Kierkegaard's approach to the ever-present sin problem (p. 357ff).

The third great point of debate in relation to Kierkegaard's thought is that connected with "truth as subjectivity." By this Kierkegaard in no way disparaged the value of the Bible as the "objective Word of God," but rather he dealt with the problem of "personal encounter" in and by which the soul is dealt with directly by God. Heineken assures the reader that the meaning is plainer in the original (Danish) tongue. It is a matter of living in the right relationship. It is a matter of the total orientation of the person. This requires surrender to the true Lord of one's life (p. 238).

It must be remembered that in Kierkegaard's day and country very few denied the truths of the Scriptures,

but there was a dearth of those who practiced them. It is to that aspect he addressed himself. However, perhaps some of the criticism leveled against him at this point finds a measure of justification.

In conclusion, it should be pointed out that to Kierkegaard the hope of the personal return of our Lord was no mysterious, nebulous concept, but a bright reality. "As was the creation and the incarnation, so will also be the consummation."—JOHN GATES.

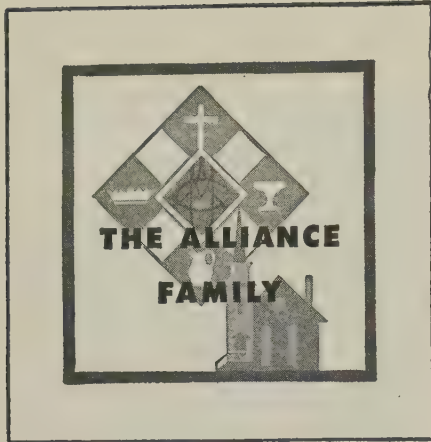
Philippians—the Gospel at Work, by Merrill C. Tenney. Wm. B. Eerdmans Publishing Company (1956), Grand Rapids, Mich. 99 pages, \$2.00.

To readers of THE ALLIANCE WEEKLY the name Merrill C. Tenney should inspire confidence in any book he endorses or produces. All of his books present the Biblical message with striking clarity, but in addition they point the way to sound principles of Bible study that can have a continuing usefulness. This thin volume on Philippians is no exception. "The gospel" is taken as the theme of the epistle; the way in which it is developed could well serve as a model for the minister of the Word. This is not a detailed exegetical study, but an appealing sustained exposition of one of the rich veins of truth in Philippians. The section on "the beginnings of the gospel" highlights the value of familiarity with the historical context of Scripture in sensing its meaning and getting the "feel" of it.

There is a kind of Pauline quality in this interpretation of a Pauline book. Here is a man of broad training and vast reach of mind presenting his great message in a fresh, warm, lucid manner. It is of interest that it is dedicated to some who have served faithfully in the gospel under The Christian and Missionary Alliance—the Jackson families of Indo-China.—J. F. SHEPHERD.

Moro Sheeba, by Beatrice Tannehill King. Moody Press, Chicago, Ill. 128 pages, \$2.25.

It is good to have a missionary book that isn't about missionaries. This is the story of an African woman of faith, Moro Sheeba, whom God used to teach her people and lead them to Christ. The temptations and pressures of the "world" are pretty much the same in the Belgian Congo as in America, though the persecution she endured was much more violent than most of us have ever faced. In spite of slander and ostracism and physical attack, the grace of God made this woman strong and tender and forgiving, and many came to see Christ in her.—HELEN SIGRIST.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. Adrian D. Cook sailed from New York on September 5 for their first term in New Guinea where they will be studying and working in the Tigi Lake area. Both are graduates of Nyack Missionary College with the B.S. degree in Missions. They have served in pastorates in South Northfield, Vt., and East Montpelier Center, Vt. Mr. Cook is a member of the Christian and Missionary Alliance church in Scranton, Pa. Mrs. Cook belongs to the Christian and Missionary Alliance church in Flourtown, Pa.

The New Generation

To *Mr. and Mrs. Joseph Tewinkel*, St. Paul, Minn., a daughter, Julie Ann, on August 16.

To *Mr. and Mrs. Chester Gunther*, Albuquerque, N. M., a daughter, Karen Sue, on August 14.

To *Mr. and Mrs. Richard Barker*, Philadelphia, Pa., a daughter, Deborah Lee, on August 14.

To *Rev. and Mrs. H. Russell Graf*, Southampton, N. Y., a son, Jonathan Lee, on August 17.

With the Lord

Mrs. Nan Redden Ruffner went to be with the Lord on August 2, 1957, after many years of faithful service in the Lord's work. She was seventy-eight years old. She served as an evangelist from 1915 through 1935, when the church at Red Lion, Pa., was started. In 1941 she took up the work at Greencastle, and in 1942 she served in Salisbury, Md. She retired from active service on July 1, 1943, with twenty-seven full years of ministry. However, she was not inactive as she served as the matron at the Alliance Home in Carlisle, Pa., until 1950.

Funeral services were held at the home in Landisburg, Pa., on August 5 under the leadership of Rev. Wilbur J. Deardorff, pastor of the Carlisle Christian and Missionary Alliance Church, assisted by Rev. Joel W. McGarvey. Dr. H. M. Shuman spoke.

Mrs. Ruffner is survived by her

husband, David Morrison Ruffner, and five daughters: Mrs. Mary Winifred Black, Altoona, Pa.; Mrs. Betty Louise Scott, Patton, Pa.; Mrs. L. R. Mahan, Indianapolis, Ind.; Mrs. Charles Wilson, Jacksonville, Fla., and Mrs. William Benndorf, Phoenix, Ariz.

One Out of Every Twelve in VBS

The vacation Bible school conducted recently by the Alliance Tabernacle, Kindersley, Sask., Canada, enrolled one out of every twelve persons in town. More than thirty children professed to take Jesus Christ as their Saviour.

On July 6 the school was made known to the town with a unique parade which depicted the theme "Pioneering with Christ." One of the outstanding floats was "The Children of the World," carrying children dressed to represent various countries of the world, with a large world globe in the center. In the parade there was also a stage coach, a covered wagon and scores of children handing out invitations to the school. So impressive was the parade that town authorities requested that it be repeated in another exhibition parade one week later.

On July 8 school opened, led by Mrs. B. Francisco and assisted by a large staff of teachers. The special effort came out of a remark, "It can't be done in Kindersley!" But it was!

LCMA Meets at Beulah Beach

The first retreat of the Laymen's Crusade for Missionary Action was held at Beulah Beach, Ohio, August 16 and 17 with over 130 men present. Speakers included Steve Lazarian, of Pasadena, Calif.; Stanley Tam, of Lima, Ohio; Zeb Davis, of Greensboro, N. C., and Claus Swanson, of Providence, R. I. Many churches in the Central District were represented, and men were challenged with the mission of LCMA: winning men for Christ and forwarding the extension effort of the C. & M. A. in the United States and Canada in order that there may be needed foreign expansion. For this purpose LCMA has established a revolving fund to loan money for new churches. During the retreat over \$6,700 was pledged to this fund.

Although LCMA is a national organization of C. & M. A. laymen, it advocates the organizing of laymen's crusades in the local church with the objective of soul-winning and visitation, as well as aiding in extension work. Retreats are planned for district areas so that more men can attend. The annual meeting of LCMA is held during the General Council.

Officers of the LCMA are: John A. Wright, Detroit, Mich., president; Seby B. Jones, Raleigh, N. C., vice-president; Frank E. Meyer, Hamburg, N. Y., secretary-treasurer. Pastors and laymen interested in LCMA and its work may write for the leaflet "What Is the LCMA?" Address requests to Frank E. Meyer, P. O. Box 6, Hamburg, N. Y.

Missionary Treasury

August, 1957

General Fund \$245,674.44
Designated Specials 33,902.93

At the end of August the yearly income was \$154,000 short of the amount needed for the budget. A full measure of giving is necessary to continue our planned advance. Each month we need \$287,000. Surely God is able to provide the needed funds through each of His faithful stewards.

Gifts for the month of August are covered by our receipts Nos. 11200 to 12876 and 751 to 849. If you failed to receive a receipt for your contribution please communicate with our auditors Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 26 West 44th St., New York 36, N. Y.

Bernard S. Kinn
Treasurer.



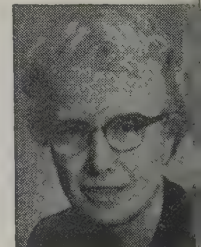
Mr. and Mrs. Adrian D. Cook
New Guinea



Rev. and Mrs. H. Curwen Smith
Viet Nam



Rev. and Mrs. R. E. Bressler
Philippine Islands



The Smiths sailed for Viet Nam on July 16 (ALLIANCE WEEKLY, July 31) and the Bresslers left for the Philippines on July 1 (August 7 issue). Their pictures are just now available.

Sunday

READING—1 John 1.

TEXT—"If we confess our sins, he is faithful and just to forgive . . . and to cleanse us" (verse 9).

If I have a thorn in my finger it will fester, my hand will swell and gradually my whole body will suffer and I will die if the trouble continues. What am I to do? Treat the finger, the hand and the arm with lotions and plasters? No. Take out the thorn. Until you do that all the treatment is vain; but the moment you remove the irritating thorn the trouble will cease. Back of all your defects, temptations and wrongs there is one little fault in which all the trouble began. Go back at once; lay your pride in the dust; don't be afraid to confess. . . . A friend said, "Almost all our troubles and spiritual difficulties would be removed if we would just call things by their right names." God is utterly upright and honest, and we must deal honestly with Him and ourselves. . . . We need not be afraid of the light and all its disclosures because the blood is ever there to cleanse.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Jeremiah 31:1-11.

TEXT—"I have loved thee with an everlasting love" (verse 3).

Millions of hearts today are happy through believing in God's matchless, unchanging, abounding, everlasting love. When the light of that amazing love broke in upon the darkness and the dreariness of their unloving and unlovely lives they were lifted to a higher plane. Marvelous and transforming is the power of this sweet love of God. It dispels the darkness. It brightens the gloom. It straightens the crooked. It sweetens the bitter. It smooths the rough. It calms the commotion. It breaks the bondage. It sets the fettered free. It conquers the rebellious. It saves the sinner. It sanctifies the saint. Surely there is no sweeter song, no mightier message, no more entrancing story, no loftier theme to give to the world than this—"I have loved thee."—B. MCCALL BARBOUR.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

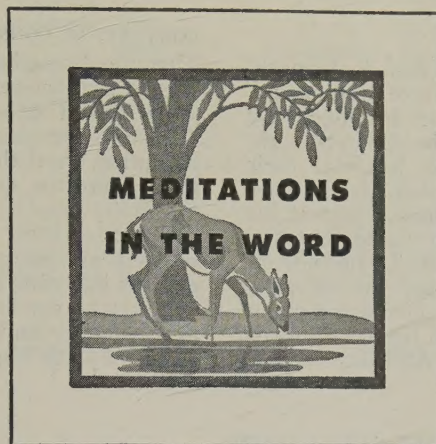
READING—2 Corinthians 2:1-13.

TEXT—"Lest Satan should get an advantage" (verse 11).

Upon awakening in the morning you may feel cast down and shut off from God with no apparent reason. On such occasions do not cast away your confidence (Heb. 10:35), but calmly hold our ground. If your loving Lord does not show you where you are responsible, then conclude that this gloom is from Satan. He works in the dark and if he cannot get you to sin while awake, he will play upon your nerves

and subjective mind while asleep. Fearful dreams and evil forebodings may harass you. But no marvel! Even the great apostle Paul said that on one occasion, while in Asia, he was "pressed out of measure, above strength, inasmuch that (he) despaired even of life." Doubtless Satan tried to choke Paul to death.—E. E. SHELLHAMER.

Pray for Africa; Western, Western Canadian, Southeastern Districts.



Compiled by EDITH M. BEYERLE

Wednesday

READING—Revelation 1:4-18.

TEXT—"Behold, he cometh with clouds; and every eye shall see him" (verse 7).

Thou art coming, O my Saviour,

Thou art coming, O my King,

In Thy beauty all resplendent;

In Thy glory all transcendent;

Well may we rejoice and sing:

Coming! in the opening east

Herald brightness slowly swells;

Coming! O my glorious Priest,

Hear we not Thy golden bells?

Thou art coming, Thou art coming;

We shall meet Thee on Thy way,

We shall see Thee, we shall know Thee,

We shall bless Thee, we shall show

Thee

All our hearts could never say:

What an anthem that will be,

Ringing out our love to Thee,

Pouring out our rapture sweet

At Thine own all-glorious feet!

—FRANCES RIDLEY HAVERGAL.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Job 23:1-12.

TEXT—"Oh that I knew where I might find him!" (verse 3).

I have no knowledge to take up the Lord in all His strange ways and passages of deep and unsearchable providences. For the Lord is before me and I am so benighted that I cannot follow Him; . . . He is above me but His glory so dazzleth my twilight of short knowledge that I cannot look up to

Him. . . . He is round about me and compasseth all my goings and still I have Him to seek. He is every way higher and deeper and broader than the shallow and ebb handbreadth of my short and dim light can take up; and therefore I would that my heart could be silent and sit down in the learnedly-ignorant wondering at the Lord, whom men and angels cannot understand.—SAMUEL RUTHERFORD.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Hebrews 10:31-39.

TEXT—"Partly, whilst ye became companions of them that were so used" (verse 33).

These saints to whom this epistle was addressed were truly unusual. They became a gazingstock not only by reproaches and afflictions heaped upon them as personal affronts, but also because of their association with Paul in the unsavory reputation he had earned for himself among prejudiced people because of his fidelity to God. The loss of their reputations would seem enough to our way of thinking, but it went beyond that, including even the confiscating of their goods. With some saints, bound to earth as they are by "things," this would have constituted a worse calamity than the loss of popularity, since their vision is so restricted to earth's happiness and the financial means by which it is obtained and retained. These saints, however, looked beyond to another world where they had a "better and an enduring substance." There ample indemnities will be received for all losses of whatever nature.—PAMELI.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Matthew 23:1-23.

TEXT—"These ought ye to have done, and not to leave the other undone" (verse 23).

Moody once attended a prayer meeting where people were asking for God's blessing upon the campaign soon to begin. Several rich men were present, one of whom began to pray that God would send sufficient funds to meet the expenses. Moody promptly stopped him. "We need not trouble God about that," he said quietly, "we are able to answer that prayer." It is becoming far too common a practice for many Christians to substitute prayer for some other duty the Lord wants them to do. If the Lord asks us to speak to some sinner, we cannot substitute by saying that we will pray for him instead. It is best to pray and be sure of the will of the Lord, of course, and then go prayerfully to discharge the duty; but to substitute prayer for going will not be obeying the Lord.—E. R. STORMS.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

SUNDAY SCHOOL LESSON—OCTOBER 13, 1957

Moral Standards in a Church

1 Corinthians 5:6-13; 6:17-20

DEVOTIONAL READING—Romans 6:12-23

GOLDEN TEXT—"Know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own? For ye are bought with a price: therefore glorify God."

—1 CORINTHIANS 6:19, 20.

CONTEXTUAL CONSIDERATIONS

That the Corinthian church was tolerating open immorality was a well-known fact in all Macedonia. The church not only smiled upon the fact but seemed to gloat in the "liberty." Because the condition called for mourning and discipline, Paul threw the entire weight of his apostolic authority into the situation. He pronounced a sentence against the guilty ones just as though he were among them. In this action Paul set a pattern for church discipline. He also expressed his indignation at the practice of taking church matters into civil courts. He instructed them that the church ought to be capable of judging its own matters. Beyond this they were reminded that a Christian ought rather to suffer wrong than to display his grievances in the face of a scoffing world.

KEY WORD ANALYSIS

"Without the body"—*ektos tou somatos* (6:18). Paul had been dealing with the dignity and destiny of the physical body, and specifically with fornication. Christ had already taught that that which goes into the body does not defile it, but rather that which comes forth from it. Fornication is unique in that it is the only sin that com-

promises the body in the way that it does. Eating ceremonially unclean food is a matter of conscience; but using that which belongs to God, that which is the temple of the Holy Spirit, for fornication is compromising that which God has honored and dignified. This was particularly significant in an age and a city which were notorious for immoral.

BACKGROUND AND LESSON ORIENTATION

Paul was aware that his message was on trial in Corinth. The power of the gospel had its most severe test against the dark paganism in that city. Paul did not introduce any new experimental remedy for stabilizing the believers. He instructed them as to their responsibility in handling their own problems of moral discipline. He wanted his churches to be indigenous in every respect. He expected that at his visit the matters he called to their attention would be taken care of. (As a matter of record, they were.) To be indwelt by Deity was to them so amazing that they saw at once the incongruity of impurity. The most convincing testimony of the church was its ethical dynamic which made saints out of formerly idolatrous and immoral people. All hang-overs of heathenism had to go.

SIMPLIFIED OUTLINE

1. *An Unholy Spirit Rebuked*—1 Corinthians 5:6-8.
2. *Instruction in Righteousness*—1 Corinthians 5:9-13.
3. *The Sanctity of the Body*—1 Corinthians 6:17-20.

COMMENTARY ON THE PRINTED TEXT

1. *An Unholy Spirit Rebuked* (1 Cor. 5:6-8).

It was not enough that these Christians condoned gross immorality. They were also feeling a sense of importance for the attention it was causing. It is not difficult to deal with sin in the church unless the church fails to take the right attitude toward it. It was the church's smug attitude toward sin that grieved Paul. He realized that it is small issues that lead to great abuses. If this were tolerated the church would lose position and power. The situation called for immediate and drastic action. The sinner had to be disciplined and the church rebuked.

Note how Paul uses a Jewish figure of speech without any attempt to explain his meaning. This shows how well he had grounded them in redemptive history. Making Christ the substance behind the teaching of the Passover would test the sincerity in dealing with sin in their midst.

2. *Instruction in Righteousness* (1 Cor. 5:9-13).

It is not necessary to believe that

the letter to which Paul here refers exists. Paul may have written many letters which God did not intend should be a part of the sacred canon.

These people fresh out of heathenism had not yet learned to walk in purity before God. With two thousand years of redemptive history behind us we have not improved the situation. Paul admonished his church to isolate a fornicator, a Christian living in sin. He qualified this by saying that the only way to live apart from worldly fornicators would be to leave the world. To ostracize a Christian brother who was in the snare of sin ought to cause him to renounce the sin in order to regain fellowship with the church. If this were not the case it would be assumed that he was a reprobate. If we would shut out from the Lord's Supper (as Paul suggests) any who are impure, it would go far in a ministry of restoration.

Paul's admonition is singularly addressed to sinning Christians. He had no instruction for those outside the church. That was the province of the divine Judge.

3. *The Sanctity of the Body* (1 Cor. 6:17-20).

Paul emphasized the mystic union of the believer with his Lord. The only sane deliverance from fornication is flight. Very few if any have ever argued successfully with this sin. Such a sin is of the nature that even when forgiven the consequences are permanent, irrevocable. That the believer's body is the temple of the Holy Ghost is a beautiful and daring analogy. This fact has sustained more than one Christian in the hour of great temptation.

By right of divine purchase we no longer have a claim upon ourselves. We are creatively, redemptively, His possession. By the price of the blood of Christ we have been bought. The logic of such a thought is to glorify God in our body. It was teaching like this which captured the minds of raw and rotten heathen in the most immoral hour of the world's history and made of them pure saints of God. Yes, this message was to the Greeks foolishness; only to the saved was it the power of God.

that the Christian should regard his body as being so constituted that it may thus be used. Now that we are Christians our body should not be used for gratification of self but glorification of God.

HELPFUL HINTS FOR LESSON PREPARATION

The crux of Paul's teaching on the body is not included in the lesson text. The sincere student should study First Corinthians 6:13 and 14, where Paul teaches that it is not true

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Convening October 6-13

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FOREIGN missionaries and the workers who stand behind them at home can never expect remuneration commensurate with their labors. In the nature of things they often spend their lives serving among people who are slow to appreciate what they are doing. Those who do appreciate the gospel messengers are not always in position to show it in material ways.

Stout hearts expended in loving ministries without thought of self eventually find the human body no longer able to carry the load. Recognizing that a Christian society should revere its disabled workers not only in word but also in deeds, The Christian and Missionary Alliance instituted in 1938 what was properly named "The Fellowship Fund."

Active workers at home and abroad now contribute to this fund 2 per cent of their total income. Churches in the homeland contribute one cent per week per member. An amount equal to 2 per cent of all allowances paid to missionaries and to national and district administrative staffs is set aside from the General Treasury to match their personal contributions to the fund. In this manner a great many people have a share in caring for the simple necessities of their fellows who are no longer able to go forth to the battle.

A little idea of what this fund means to those who receive help from it is seen in a recent letter from the wife of a retired pastor. He is seventy-five years old and ill, but his prayer ministry has not diminished.

She writes, "We never received enough money in any pastorate to save for old age, but we gave all we could for missions, to our own church and to summer conventions and children's camps. . . . We also paid into the Fellowship Fund. . . . When I think of the loving offerings sent regularly by our Christian and Missionary Alliance and affiliated churches, I want to say 'Thank you' for all these gifts. We praise God for the monthly check from the Treasurer in New York."

A worldling would regard this merely as a group pension plan, an investment to be made with an eye to the retiral benefits. To the spiritually-minded, looking for Christ's soon return, it is a present opportunity to join in distributing to the necessities of saints.

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